NOV 22 07
THE PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

The Christian Socialist

The Golden Rule Against the [illegible]le of Gold

Vol. IV. No. 22 CHICAGO, ILLINOIS, NOVEMBER [illegible]07 50 Cents Per Year

Christian Socialist Fellowship Center Organized in New [illegible]rk

Reception to Comrade Carr a Great Impetus to the Christian Socialist Movement

The good pastor of the Amity Baptist Church has a heart full of amity and of the love of amity; and nothing delights him so much as bringing together sincere souls whom he believes to be intrinsically in harmony, though parted by names and by theories. Many a radical has found a welcome at Amity House, and many a new movement has found its first hospitality within its walls; among these is the Collectivist Society, organized there in 1902, and now our New York Branch of the Christian Socialist Fellowship has had its start as guest under the same roof. In the early evening of October 31, 1907, seventy people sat down together to one of the fellowship suppers for which Amity House is known, and after a dozen brief talks by men of various kinds of theological and non-theological views, but all one in spirit, and after singing "Blest Be the Tie That Binds," adjourned to the assembly room, where, their number grown to 150, the purposed welcome to the guest of honor, Rev. Edward Ellis Carr, took place.

A goodly number of the members of the National Executive Committee of the Christian Socialist Fellowship were present: Rev. Edward Ellis Carr and his wife, Rev. Dr. Leighton Williams, Miss Helen Phelps Stokes, Miss Mary R. Sanford, Professor Charles P. Fagnani, Rev. A. L. Byron Curtiss, George H. Strobell, and Rufus W. Weeks. Dr. Williams, who is the leader of the Brotherhood of the Kingdom, presided, and gave the address of welcome to the guest of honor; and in his words of introduction of each speaker he showed the true and tactful spirit of unity. Professor Fagnani, of the Union Theological Seminary, gave an astonishingly clear-cut Socialist address; he declared that the equation between Socialism and Christianity is complete: "Socialism *is* Christianity; and Christianity *is* Socialism; and if any man denies either of these statements, it is because he does not see clearly what Socialism is, or else because he does not see clearly what Christianity is."

Comrade Carr followed, in an hour's speech of absorbing interest to all, detailing his interviews with brethren who are at once Christians and Socialists, in Switzerland, in France, and in England, and rejoicing over the good spirit in which, in each of those countries, these brethren had responded to his proposal that they should combine into national branches of the International Christian Socialist Fellowship. In Switzerland, Kutter, Pflueger and others undertook to form such a group; in France, Monod and Passy declared themselves ready for the movement; and in England the Fellowship was actually formed, with Rev. Will Reason, of London, as Secretary. The friendly way in which Comrade Carr was received by leading European Socialists at Stuttgart, and the eagerness of the Christian Socialists whom he saw in the three countries named to ally themselves with our Fellowship, give the best reasons for hope and glowing anticipation of what our movement will mean to the world soon.

Comrade Carr closed with some advice as to the work which the New York Branch should undertake; its most important task should be to seek out churches which are willing to have Socialist speakers address them, and to furnish such speakers. The work of establishing a place of worship with Socialist preaching every Sunday is actually being carried on this season by one of the oldest Episcopal churches in New York. Reverend Alexander Irvine, a party comrade, has been engaged by the Church of the Ascension, on Fifth avenue, to address the congregation at the regular Sunday evening service for the next six months; and the Rector, Rev. Percy S. Grant, has told Comrade Irvine to give his full message as a Socialist. Those who know that comrade have no doubt that he will.

The next speaker was Comrade Byron Curtiss, of Rome, N. Y., who gave a cheering account of the favorable reception he had found at the hands of many bishops and very many of the clergy, at the General Convention of the Protestant Episcopal Church, which he has just attended as representing our Fellowship. He reported that one bishop, Spalding, of Utah, hailed him as comrade, and said he himself was a Socialist and a member of the party; Comrade Curtiss further reported that there are a considerable number of priests of the church who belong to the party, and that the prejudice against Socialism is melting away surprisingly fast.

The last speaker was our dear comrade, Mrs. Carr; she made an earnest and effective appeal to all who feel what the need of the world is—how heartbreaking the cry of real poverty and the terror of poverty—to put their hands to the work which they can so easily find to do through our Fellowship.

Those present who were willing to join the Fellowship were then asked to sign enrollment blanks, and thirty-three gave in their names. Among the enrolled was Rev. Dr. R. Heber Newton, a famous Episcopal divine, whose letter was read, regretting his inability to be present, asking to be counted in, and wishing us "Good luck in the Lord."

At various times in the past I have participated in the opening meetings of societies, but never one where the spirit was such as at this meeting. Usually there are half a dozen earnest ones, and the others join half-heartedly. This time there was a swing and a responsiveness throughout that atonished as much as it delighted me. The whole body seemed to be fused into one soul, and that an intent eager soul; the more outspoken the Socialist thoughts, the more heartily they were received.

It really seems as if the people are at last hungering for the full gospel of Socialism; they seem no longer satisfied with dilutions such as contented them heretofore, no longer afraid of the most radical statements; they want the truth itself. A great and wonderful change this is, and it calls for "laborers in the harvest."

The local members of the National Executive Committee named as temporary chairman of the new branch, Rufus W. Weeks, and as temporary secretary, Miss Helen Phelps Stokes (address Noroton, Conn.); who are to call the enrolled members together as soon as possible, at a meeting for full organization. Any reader of this who is willing to join is urged to write to the temporary secretary—R. W. W.

Boston Methodist Preachers' Meeting

A notable meeting of the Boston Methodist preachers was held Monday morning, October 28, when over one hundred of them assembled to hear an address on Socialism by Rev. Edward Ellis Carr. The hearing was arranged for by Rev. Dr. Helms, of Howard Memorial Church, ably seconded by Dr. Bisbee and others. Comrade Carr was generously introduced and cordially received, and for more than an hour he poured out his soul in a frank, instructive, startling, burning address concerning Socialism in its relation to economic revolution, social injustice and the spiritual life. He recognized the honesty, kindliness, courage and consecration of the ministers as a class, but plainly condemned their neglect of social problems, and with thrilling earnestness pled with them to study Socialism thoroughly and join the world-wide struggle for economic emancipation.

Many declared the address to be a masterful, impressive and stirring presentation of the great theme. A standing vote of thanks was unanimously tendered the speaker, and during the general discussion in which perhaps twenty ministers took part not an opposing voice was raised. All expressed profound interest in the subject and deep conviction as to the duty of Christian people, especially ministers, to devote themselves to the task of finding and applying the remedy for economic ills. Some spoke with tears and all with manifest sympathy for the clear message which Comrade Carr declared.

The desire was generally expressed that frequent addresses on Socialism should be heard at their meeting and a standing committee was appointed to investigate conditions, report from time to time and suggest what course the Association should pursue. And as the men appointed on this committee are quite radical there will doubtless be much good done.

The interest of the ministers was further manifested by many subscribing for the Christian Socialist or taking a list of Socialist books to read, or both.

The ministers in charge of this matter expressed themselves greatly rejoiced at the results of the meeting. And we are sure that Comrades wherever a Christian Socialist speaker comes could not do better than to obtain a hearing for him at the preachers' meeting. When many of the ministers are converted to Socialism they will shake the fortresses of capitalism to the ground. We must have them to help in this great battle.

Bentall in Iowa

Rev. J. O. Bentall will be lecturing in Iowa during the next few weeks. His last date so far fixed is at Des Moines, Dec. 1st, and he would be glad to have other dates in Iowa and western Illinois. Any comrades or branches desiring lectures by him should write AT ONCE to the Christian Socialist. His lectures give great satisfaction and the comrades should take advantage of his presence in the West to have him speak for them.—E. E. C.

Let there Be Light

Rev. Morrell, of Buffalo, is setting an excellent example before the ministers of the country this winter by having a course of lectures [illegible] issues by able men. One is a debate on "Public Ownership of Public Utilities," another is a debate on Socialism and the other two are lectures on timely topics. This is the way to keep people awake and thinking. Let there be light on all sides of all vital questions.

The Mission of Labor

A Sermon Preached in the Christian Church at Hamilton, Mont., by the Pastor, Rev. Paul H. Castle

It is thought by some that the labor movement is a modern movement. This is a great mistake. The first great labor movement on record was the strike of the Israelites in slavery in Egypt. Moses was the first great strike leader.

One thousand years before Christ, organized labor led in great revolts against tyrants in different parts of the world. Seven hundred years before Christ Numa found the working people well organized, but he divided them into eight classes, legalized their organizations and gave them the full protection of the law.

About six hundred years before Christ, Solon, the wise law giver of Athens, came to the rescue of the common people and gave further protection to and recognition of labor organizations. He overthrew the landed aristocracy and prohibited the further enslavement of Athenians. Many of the Jews, especially in Asia Minor, forsook the economic code of the Mosaic law and adhered to the law of Solon.

About four hundred and fifty years before Christ the laws called the Twelve Tables were enacted by the Romans and placed in the Forum. These laws were based on the legislation of Solon and upheld the rights of the common people and the right of labor to organize.

When Christ came into the world countless labor organizations and communes were established with an international organization.

The Blessings of Organized Labor

There are those who look upon organized labor as a curse and a continued source of crime and vice. C. Osborne Ward, at one time Translator and Librarian, United States Department of Labor, has perhaps made the most exhaustive and thorough study of the ancient labor movement of any man of modern times. He traveled throughout the old seats of civilization studying ancient manuscripts, inscriptions and the latest discoveries of all the reliable archaeologists. The results of his labors have been recorded in a work of two volumes, entitled The Ancient Lowly.

On the question of the blessings of organized labor he says: "It is now, after having opened up these facts thus far, in order to set down two theorems: The first is, that THE GREATER THE ORGANIZATION OF THE WORKING CLASSES FOR MUTUAL PROTECTION AND RESISTANCE, THE HIGHER THE STANDARD OF ENLIGHTENMENT IN THE COMMUNITIES THEY INHABIT. In other words, the intensity of enlightenment in civilization may be measured and compared by the numerical proportion of the laboring people arrayed in organized resistance against ignorance and oppression. The second theorem may be constructed to read that THE HIGHER THE ENLIGHTENMENT. THE MORE COMPLETE IS THE EXTINCTION OF SOCIAL RANKS.

"We are also now ready to make an announcement which no person can consistently deny; to-wit: that the era covered by the ancient trade unions is that known, sung and celebrated as the 'Golden Age.' * * *

"Thus the economical prosperity of both Greece and Rome is proved to have covered those centuries which were favored with the right of free organization" (Ancient Lowly, Vol. 1, p. 122, 123).

There can be no general prosperity without the prosperity of the man that toils. The safety of our liberties rests upon the general enlightenment and moral culture of the masses which are composed of the wealth producers. This is essential to the greatness of the race. Labor, therefore, through organization and otherwise, must demand its share of the products of toil that our rights and liberties may be guaranteed.

The Spirit of Social Unrest

There is a spirit of unrest in this and all civilized lands. Labor is organized everywhere and in nearly all branches of human endeavor.

But after all, is all this agitation and unrest a good or a bad omen? Is it a result of ignorance and degeneracy or of the awakened enlightenment of the laboring element?

Certain it is that base and ignorant slaves inured to the master's lash, accepting their lot as that which should naturally fall to them, would make no resistance. They would not organize to demand better conditions nor produce any labor "agitators."

But an enlightened and liberty-loving working class realizes that it should share justly in the products of human toil; that since the toilers create the material blessings of our civilization, they have a right to all that civilization affords; that they should have homes beautified with art, their children adorned with education and culture, their hearts purified and softened by religion and philosophy. Herein lies the basic reason for our economic and social unrest.

Christianity Founded Among the Ancient Labor Unions

Paganism was essentially the religion of the masters. It was founded upon the idea of inequality, the dominance of the master over the slave. It was the religion of the aristocracy and the money power.

The religion of Jesus, on the contrary, taught the equality of man and hence was and is the religion of democracy.

C. Osborne Ward says: "We shall submit that the religion of Jesus planted by a manual laborer and forming the basis of hope upon which stands the great labor movement of our own time, has been severely attacked, stamped as a calamity and trodden under foot, notwithstanding the fact that this plan of faith has been the power that openly struck the first well-organized blow at the system of masters and slaves and boldly championed it as a principle; and in essence it never has since shrunk from its prodigious task toward realizing the much contested doctrine of human equality" (Ancient Lowly, Vol. 1, p. 57).

When Jesus came into the world he found Rome honeycombed with labor unions, but driven into secrecy because of persecutions. These labor unions practiced communism and ate at the common table. They practiced the principles of brotherhood in a practical way. The teachings of Jesus coincided with the democracy and fraternity of the labor unions, and what they had been practicing in secret, JESUS DECLARED OPENLY TO THE WORLD AS A PART OF HIS SCHEME OF SALVATION. Hence everywhere, the laboring element, the poor and lowly, the labor unions, welcomed him and his followers.

In the time of the work of the Apostles, organized labor was very strong in Asia Minor, hence Paul's great success in establishing the gospel in that province.

Ward says: "Christianity lies undetachably on the bedrock of the labor movement."

Jesus was a workingman and his plan of salvation was just as truly economic as it was spiritual. He came to save men for this life just as truly as for the life to come.

If the church had always stood for the teachings of Jesus, if its history had always been identical with the history of true Christianity, if it had not been captured by the oppressors of the lowly and the manipulators of the money markets, we would once more be in the Golden Age and the toilers of the world would be walking on the highway of the kingdom of God.

The Mission of Labor Is to Create the World's Material Blessings

Abraham Lincoln once said: "Labor is prior to and independent of capital." It has often been said that labor could not exist without capital. This is an illogical statement to say the least. The truth is, no capital could exist without labor first. Every dollar of capital has been created by labor. Since God made this universe and placed man upon it, all wealth has been created by labor. Every dollar in the hands of great capitalists today, with which they are organizing and carrying on great industries, has been created by labor.

But men ask: "Is not capital essential for great industrial undertakings?" Yes, but from where comes this capital? Does it grow on trees or vines and fall into the laps of capitalists? No; it has been created by the hand of toil. Men who flaunt their millions in our faces and tell us that we could not get along without them, forget that those very millions have come from the sweat of honest toil.

The Mission of Labor Is to Create and Develop the Bonds of Brotherhood

Brotherhood lies in mutually enjoying the things mutually created. Brotherhood can not exist between two classes, the one creating the wealth of the world, the other exploiting that wealth, procuring far in excess of what it has created. These two classes do not mutually enjoy the things mutually created since one class has done the creating and the other does the enjoying.

In the ancient days of labor unionism, while intrigue, war, hate and murder were raging in the hearts of the great and strong, the lowly working people, in their unions were enjoying a true brotherhood. They were helping each other to procure labor, enjoying common property and the common table, caring for the sick, supporting the widow and the orphan, burying the dead and buying from slavery their unfortunate fellowmen as the funds of their unions would permit.

To-day, organized labor, while not practicing the communism of the early days, nevertheless practices a brotherhood more real than any other organized body on earth. They help each other to procure work at the best wages capitalism will permit and under the best conditions that can be had. They support each other when on strike, care for the sick, support widows and orphans and bury the dead.

The church has much to learn of the true spirit of brotherhood from labor organizations. This work is the true spirit of Christianity.

The Mission of Labor Is to Furnish an Effective Protest Against the Encroachments of Tyranny Upon the Liberties of the Common People

The whole history of mankind is full of labor's protests against man's insatiate greed. In ancient days the world was ever disturbed by the slave revolting against the master. The freedman in his working organization was ever demanding a better share of the world's goods, checking the ruinous wealth accumulation of the masters of industry.

Read Roman history and you will see that the great agitations for human rights always came from below, from the man who created wealth in the sweat of his brow. He found some champions in the Roman senate, but these champions got their inspiration, not from the powers of vested interests, but from the lowly and despised.

And to-day it is the same. Whence the source of all our social unrest? Whence the cry for liberty that mammon can not hush? Whence the demand for economic freedom? Does it come from Wall street? Does it come from the rich young "smart set" who have fallen heir to millions which never cost them an honest day's toil, and who for that very reason hold in contempt the class that created those millions? No, these are satisfied for things to continue as they are. They are willing to "stand pat."

This great social volcano is belching forth its fires of agitation, unrest and revolution from below. Down where the men, women and children toil on farms, in dark mines, unsanitary factories and loathsome sweatshops. Many of these, it is true, like the hunted beast, wounded by its pursuers, have not the knowledge to make intelligent and effective protest and can only snarl and wreak out vengeance and destruction upon their oppressors.

But labor possesses, somewhere in its ranks, the men and women of native ability, having souls aflame with the fires of freedom, filled with the sense of justice, prophets of the new day, trained in practical statesmanship through personal contact with industrial problems, who can and will build the coming nation not on profit but on service.

These are the ones who will never grow weary

(Continued on page 8.)

Some Spiritual Elements in the Socialist Movement

By Rev. Harvey Dee Brown, Ph. D.

PART II.

The spirit of idealism in the Socialist movement, of which I have spoken and especially the sense of mission which gives the movement its character as a social gospel—a way of escape from class conflict—sustained by constant activity and expressed in concrete political effort based on economic facts, are producing a spiritual deepening and broadening in the Socialist consciousness. Many men who have worked actively in the movement for years, and who began in much bitterness and suffering, have gained a poise together with a mental and spiritual hospitality which is striking. It is to me a growing sense of the divine. We continue our study of the spiritual elements with this.

III. The idealistic and world-saving attitude of the Socialist movement, steadily cherished, is producing and will increasingly do so, a growing apperception of infinite possibility, of super actual good, of universal oneness, freedom and timeless life—in short, a sense of God. An instinct of limitless power, freedom and peace—a cosmic consciousness in its beginnings—seems to lie as an inner background to the human efforts and purposes, giving the rich confidence, comradeship, and inevitableness which mark the movement. This inner environment is as yet largely unconscious and undefined even in the movement itself. But it is a very presence of God and is the most valuable spiritual asset of the movement, and will steadily deepen as the movement proceeds, true to itself and its world-mission.

In "The New Theology" of R. J. Campbell, the author shows an appreciation of this spiritual reality. He says: "We can definitely recognize that the movement toward social regeneration is really and truly a spiritual movement," and that "Assuredly God is with these men and the work they are doing and have yet to do." He is seeking to give the theology of the Socialist movement and is sure that there must be "a religious articulation of the movement toward an ideal social order." He declares that the Labor party of England to which he himself belongs is itself a church in the original sense of the word. But Mr. Campbell's greatest assistance to the movement lies in his definition of God in terms of Consciousness and of the oneness between God and Man as seen in Jesus, for here he is helping to define this underlying Cosmic Consciousness which is dawning in the Socialist movement and will dawn wherever men embark upon universal tasks of righteousness with whole hearts.

It is the presence of this sense of God-within, crude and undefined as it is, which has led some Socialists to reject the theistic philosophy in its crude and uncritical forms, and so given excuse for the charge of atheism which is unjustly made against the Socialist movement. It is not God but the idea of God as one who is trying to maintain and justify the existing material and social conditions of life with their injustice and suffering, which is rejected by the Socialist. It is belief in a God who exists in the same static way that material things do—a Material God—and who maintains the present world and social order by the same kind of power which a Czar has—a Despot God—which the Socialist movement is outgrowing. But it draws ever nearer to the God of Love who abides with humanity till the end of the age, suffering and sorrowing with them and prompting their efforts toward justice and abundant life.

Without perhaps being able or caring to formulate it, they have a faith in the God who dwells in the unactualized potencies of the race and from thence manifests himself at the seat of personality, giving the ventures of faith and self-sacrifice, the calm of holy peace and joy and inspiring in men visions of world-wide justice, love and life-fulfillment.

To the Socialist mind, as I understand it, the idea of God as living above the world in Deistic splendor and rule has ceased to have value. He prefers the idea of God as within the tangible world-order and ruling from the center of this immanence, but even more than this it is not the material part of the tangible order but the human part which is especially his home. He dwells in that part of the real world which we call Mankind, and from this racial center he rules over the material and world order. Or perhaps we had better not say that He now rules them, but that he will rule when his will of love has made a just world order through a humanity organized by his own Spirit. Then His will shall be done on earth as it is in heaven.

But a God who so lives in mankind can only be a Universal Consciousness. He cannot be the physical being in the mind of the Deist nor the force Unknowable of the Naturalistic thought. And He can be known and realized socially by mankind only as they co-operate with him at his universal tasks which are first industrial and economic and social, and then philosophical and theological.

The Socialist movement in taking up the economic problem and showing its solution gains increasingly the sense of this Higher Consciousness and finds in it a vast inspirational power.

IV. That there is a vast inspirational power to this movement needs but to be mentioned and some of its achievements outlined. The Socialist spirit and consciousness is inspiring a constantly growing literature not only of social science, economics, history and philosophy, but also of poetry, essays, fiction and song. It is shaping a new art and criticism, calling for and producing a new social drama, leading in significant and far-reaching religious readjustments in the lives of men, teachings and institutions, and is the hidden leaven in the work of many who disown the name but who owe consciously or otherwise such reality as their work possesses to this spirit.

But still further, this spirit and consciousness is commanding the lives of vast numbers of heroic men and women whom it sends on its missions—brave and courageous comrades who eat the bread of isolation and persecution at less than living wages for the glory of the Cause and the joy of going with the Movement. It is already speaking its white and honest word with fearless eyes in legislative bodies and shaming new decency and an abundant respect for itself into the jaded degradation of capitalistic politics.

Already the movement has its roll of saints living and dead—those who have been sustained by its spirit unto the risk or complete sacrifice of all in its service, and though the world gives other names to some of these, they will ever remain to the movement an inspiring company of white-souled comrades who joyously have been "shrived to drink the sweetness of its slain."

If one would have an example of the inspirational power of the Socialist spirit, Franklin H. Wentworth's "Forgings of the New" will give a searching breath of it, and show how it sends the mind to the moral heart of things and arouses the slumbering greatness of the soul.

Other spiritual elements have impressed me as I have tried to give something of a religious appreciation of this movement, but these of the idealism, the social gospel, the dawning sense of the divine and the inspirational power seemed to especially press themselves forward. I have not been unaware of another side to this movement. It is a working class movement and has an elemental fierceness of combat as well as the calm of assured right. It is a struggle for bread as well as a vision of an ideal world. It is a determined protest as well as a gospel of social saving. It is a will for justice as well as a comradeship in the spirit.

To some the idea of this movement embodying any such thing as a spirit and moral consciousness will doubtless seem absurd. But when we reflect upon its far-reaching demands and faith upon the very audacity of its deadly challenge of our present economic and social order, upon the permanence and increasing power with which it moves on, unpatronized by wealth and uncheered by culture's approval, there is no other explanation possible from the religious point of view than that some mighty moral and spiritual power is functioning through the movement. If this spirit is good, we should assuredly co-operate with it. If it is evil we should strive to counteract it. But we can do neither unless we apprehend it.

Some within the movement have become convinced that it is the herald of the coming of Christ to reign on earth; that it is the husk within which lies the ripening seeds of the full-come Kingdom of God; that it is the red light announcing the new day of God's will done of earth. Such claims are doubtlessly extravagant if applied to the organized movement of to-day, but if one apprehends the spirit of justice and social saving which is seeking expression in the movement, he becomes sober with inexpressible hope. That the movement arose from the lowly and oppressed is in its favor rather than otherwise.

In favor of a divine purpose in this movement is also the calm confidence of consecration which holds so many of its workers. This appears in the following words from Mr. Wentworth's book which seems to me like an etching of the Socialist spirit at its best, or the voice of the living movement: "We *are* not yet; we may have cleared the ground of weeds. But the crust is hard, the soil is yet to turn. * * * That calm look in the eyes is not born of a single night nor of a single act, and to act before that look is gained is to act the fool. Heroism is still and calm; it stands sometimes in the shadow of the wall, alone, while the multitude surges by in acclamation of The Little. When true heroism acts the act is a consequence; the logic of the universe speaks in it. It springs out of soul poise, not out of the hurrying moments of uncertainty. * * * That calm look will come into our eyes some day if we will it so; and when it comes it will be its own proof of our conquering. To those who can understand it will be the unfailing sign that through the long dark night of life's experience, far from the world's dull ken we have been patiently, silently, steadily scaling the baffling ramparts of Self, and may even yet plant the standards of victory against the Soul's sunrise. For victory comes of Truth, and that calm look sees things as they are, sees men as they are; it is not disconcerted by things, nor the clashing of cymbals, nor the shouts of the mock-heroic.

"Beneath the measureless confusion and the chaos of the world's great strife it notes the infallible under-weave connecting man and events, and it understands the eternal mystic sympathy between Nature and her wayward children. It knows that a greater victory may be won in watching the growing grass, than in the storming of a walled city." And again, "Life is one. To renounce life is to betray life. We shall stay with our fellow; and struggle beside him; and suffer with him; and if need be die with him, until at last the Dawn shall come."

That the religious leaders who fail to appreciate this movement will one day regret their lack of insight seems certain. But no less certain is it that those who do appreciate it but refuse to pay the price of standing for the uncrowned truth and ignore or misrepresent the movement are going in the pathway of spiritual destruction.

HARVEY DEE BROWN.

Kenosha, Wis.

Do Not Miss It

Comrades, THERE IS NO ONE BUT YOU to see that every good Baptist in your vicinity gets a copy of the Baptist special. It will do the Baptists more good than anything else you could furnish them at *one cent apiece*. GET BUSY NOW and send for a bundle of ten or an hundred copies for careful distribution.

Also remember that THERE IS NO ONE BUT YOU to pay for sending a copy of this splendid special to every Baptist preacher in America. There are 34,000 of them. Think what a vast good to reach each one with a copy of the CHRISTIAN SOCIALIST. IT MUST BE DONE. We have their names, but we have not the money. Please send us all you can and SEND IT NOW.

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED
The Co-Operative Printing Company
5406 Drexel Avenue - Chicago, Illinois

Entered as second-class matter January 10, 1907, at the post-office at Chicago, Ill., under act of Congress of March 3, 1879.

Subscription Price - - 50 Cents Per Year

EDITORS

Rev. Edward Ellis Carr	Chicago, Ill.
Rev. J. O. Bentall	Chicago, Ill.
Mr. Oscar F. Donaldson	Webster City, Iowa

CONTRIBUTING EDITORS

Rev. George Willis Cooke	Boston, Massachusetts
Rev. Lucien V. Rule	Goshen, Kentucky
Mr. George H. Strobell	Newark, New Jersey
Mr. Rufus W. Weeks	New York City
Rev. Edward J. Ward	Rochester, New York
Rev. Paul H. Castle	Central Park, Montana
Rev. J. Stitt Wilson	Berkeley, California
Rev. W. B. Gallaher	Danville, Illinois
Rev. Carl D. Thompson	Milwaukee, Wisconsin

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

The Christian Socialist may be had for ONE CENT PER COPY in bundles of ten or more. Ten yearly subscriptions to one person for $2.50. Five yearlies to one person for $1.50. A CLUB OF FIVE yearlies to separate addresses $2.00. A three-months' subscription for one copy 15 cents.

Please do not send stamps for subscriptions or bundle orders above 15 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We can not be responsible for any money sent in letters. Use bank drafts, post-office money orders or express orders.

135

Signs of the Times

(By E. E. C.)

A few days ago in one of the larger cities of America seven men sat down to luncheon. One was president of the Board of Education, the second a member of said Board, the third superintendent of an important line of work under the Board, the fourth a municipal physician whose name is known both in America and Europe, the fifth a minister beloved on two hemispheres, the sixth an educator of prominence and the seventh the editor of a paper whose circulation is international. Two of these men are members of the Socialist Party—and it was A COMMON INTEREST IN SOCIALISM that brought this company together. The other five are yet supporters of old party tickets, but they understand the hopeless evils of capitalism and condemn it heartily, looking to Socialism as humanity's only hope for freedom, health, plenty and peace. But they are not yet convinced that the time is ripe for them to come into the Socialist Party. *"We are doing more for Socialism in our present position,"* says these public officials, *"than we could to drop our work and join the Socialist Party at this time. We will come when we can bring more people with us."*

Whether their attitude in their situations is correct I do not know. *As private citizens* I am sure every Socialist should come at once into the Socialist Party. But the significant thing about this is that these old party men are Socialists, are recognized as such by their friends, are working for Socialism in their way and *waiting for the proper time to come into the Socialist Party.*

These men are not the only such. In politics, in business, in professional life, among the wage-earners, among the farmers—everywhere—MEN ARE THINKING THEMSELVES INTO SOCIAL REVOLUTIONISTS, and if we as workers in the Socialist Party proceed wisely, lay broad foundations and keep loyally at our task THERE WILL BE A LANDSLIDE FOR SOCIALISM before many years.

* * *

Prof. J. H. Drake, of the University of Michigan Law School gravely proposes to make Roosevelt President or king of the United States for life. Of course, it is proposed in the name of trust reform! This is not surprising to those who understand the reactionary tendencies of capitalism. Anything to preserve the old regime. But this old Drake will "quack" in vain. We shall never adopt his remedy for trust evils.

* * *

"Wildcat currency" again! The storm bursts from a clear sky and, contrary to all law, floods the country before the people awake to what is taking place! And all this in "times of unexampled prosperity," under the administration of a party pledged by all that is holy to "sound money," and in the glorious reign of Teddy the Strenuous, controller of trusts! The use of checks in place of legal money with which to pay wages, with no choice on the part of the workers, cannot but result in vast loss to them, as well as to business men, by discounts and failures, and seems to make well nigh certain the financial crash it was professedly adopted to prevent.

* * *

The conservative London Standard admits that more than one-third of England's population is always in actual want on the verge of starvation and proposes for the Canadian government to pay the expense of taking these people from England and establishing them in Western Canada. Why Canada should do this and why England should not the Standard ventures not to explain.

And now comes old General Booth proposing to raise money in England by charity to send these people to English South Africa. God bless him. He means well and will do some individuals good. But he can never take indigent people away as fast as capitalism will produce them. "Britain for the British" *people*, not for the *landlords* and *business sharks*—this alone can save the nation from poverty, misery and crime.

By the way, have you read Blatchford's "Britain for the British"? It is a great book, extra good for Americans, too. Kerr & Co., Chicago.

* * *

Yes, we can "trust human nature," and just to prove it, the other day Jesus Garcia, a Mexican engineer, deliberately sacrificed his own life to save the town of Nacozari, Ariz., by running a burning powder train out of the town before it exploded and blew him to fragments. He ordered the rest of the crew to jump while he stayed at his post to die. In social service men are unselfish heroes. Nacozari should build a durable monument to Garcia.

* * *

By the way, did you ever notice that those who *have* government jobs are the ones who most frequently express the fear that it would ruin the rest of us to have them? That it is the *office-holders* who decry public ownership for fear of graft? That the very ones who decry the suggestion of industrial servants receiving old-age pensions are those who have "served" their country in fine uniforms at big salaries and are sure to be retired on half pay? And that those who scornfully cry "paternalism" at every proposal to feed hungry children in school, furnish jobs to the unemployed, loan money to the poor at low interest and make life generally worth while to working people are not only willing but wolfishly eager to get millions in gold from the government when they have gambled themselves into financial trouble?

Do you not see that *government exists to support the rich?* Why not vote for government to support us all?

* * *

Tom Johnson's re-election as Mayor of Cleveland for the fourth term, in a city normally Republican against the strongest candidate the Republicans could possibly find, supported vigorously by the President's personal and official influence, and with the Street Car Company making confusing and misleading offers to "settle the traction question" on terms that seemed almost as good as those Johnson demands, shows that with a man they can trust to keep his word the people are capable of standing firm through a period of years for reform. This is all educational and will help men to see at last that there is only one way to control capitalists and that is to destroy capitalism.

Meanwhile Roosevelt's power in Ohio has received a severe jolt through his shameless meddling in Cleveland politics against "the best mayor of the best governed city in America," and Johnson looms larger toward the Presidency.

Autumn

'Tis autumn on the hills. The summer's heat
Has hastened southward, and a subtle calm,
Which is at once a quickening and a balm,
Has come to make the dim September sweet.
No rapture of the year is more complete
Than that which thrills through all thy tender airs,
O autumn-time; for though thy beauty bears
The soul aloft where larks and sunlight meet,
Thou hast the spirit of long-vanished years,
Whose sad, vague sweetness thy return endears.
Still linger in thy dales the vernal dews;
Warm summer in the splendor of thy hues
Is imaged still; and in thy very blight
Abides a strange, ineffable delight.

There is an autumn of the human heart
That in its spirit is akin to thee—
When ardent aspiration comes to be
No less sublimely fruitful than thou art.
When hopes and longings that within us start
Are all from vain ambition's fervor free,
When kindliness asserts its sovereignty;
And noble strength diverts dejection's dart,
As doth a shield; when with unselfish deeds
We meet the waiting world's unnumbered needs;
When, fairer than thy hues, we find within
Us truth and honor; then the days begin
That to the soul like thy sweet presence seem,
O season of the circling year supreme!

—*Lucien V. Rule.*

Use Uncle Sam

The banks have made it very difficult to do business with them. They won't cash checks till they have sent them away and collected money on them. It delays us often and is very annoying. Then, too, they charge an abnormal exchange on all personal checks, as high as 25 cents on a check of a dollar or two.

We would ask our friends to get post office money orders whenever convenient. They are safe and can always be cashed. They are also much cheaper to the sender.

The banks have given us reason for resorting to Uncle Sam. Let us patronize ourselves through our own banks—the post office. If the banks keep treating the people as fools as they have begun to do it will soon be possible to establish postal savings banks in this country. This is a good time to agitate the question.

So use Uncle Sam when you send money, if you can.

We-Ism

The Religion of Humanity

Seldom, if ever, have we received a more valued and appreciated gift-volume than the one entitled "We-ism" so generously and affectionately given us by our beloved and loyal comrade, Capt. W. E. P. French. And while we appreciate the gift and the autograph of the author we also value the gift for what it is in itself—not the purchase price, but the merit, the intrinsic worth, the inspiring contents, the illuminating truth, the world heart-throb, the melting love—all the bigness of the noble soul that produced it.

It is not one of the cold, scientific propaganda booklets. It is all that, but so much more. It is a living message of love and peace and good will. It reveals the heart and soul of Socialism. It is so tender and kind; so beautiful and serene; so majestic and glorious.

It is only a small book—forty-eight pages. We are not going to handle it as an ordinary seller. We wouldn't get rich on it and Comrade French wouldn't become a millionaire by it, unless he sold several million copies. He did not write it for that purpose. The book is only 10 cents.

We are going to keep it for those who will want a quiet feast. Get out into the woods or somewhere where you can be undisturbed while you read it. You will want to be alone. You will want to be where you don't need to be ashamed if your emotions get the best of you. Never mind—it won't hurt you to have a little crying spell. It will soften you up.

This is not an ad. We only wanted to tell you that we had gotten something that has touched our heart. It would not be right to keep it a secret.—J. O. B.

Although Canada postage has been raised we will send the Christian Socialist at the regular price, 50 cents a year, but cannot give any club rates to subscribers in Canada.

The summer is past and the winter is coming. What have you done to get subs?

The Baptist Special to Preachers

Although many comrades have been very liberal and loyal there has not come in enough extra money to get a copy of the Baptist Special into the hands of more than about half of the 34,000 Baptist ministers in this country.

We appreciate the splendid efforts and the exceeding great sacrifice made by some of the comrades. It is a co-operation that cheers us greatly in this mighty work.

But what do you want us to do about the ministers who have not yet been provided for? Shall they have to be left out? There may be among them some who would be led to the light by this special number. It would be a pity to have them left without it.

A multitude of letters have come in commenting on the excellency of the special. The consensus of opinion is that it will work wonders among the preachers to whom it is sent.

It may seem that there is not as direct and definite material on the specific philosophy of Socialism as some would expect. While this may be true, the issue contains just such material as will do most good among the Baptists. Every article is saturated with the doctrines which a Baptist knows to be right from his own training and point of view. It is for this reason that so many have already expressed their delight with the special.

Now, comrades, it will pain us greatly and it will be a great loss to the advancement of Socialism if half of the Baptist ministers must fail to get this number just because we could not get the means wherewith to send it.

We feel confident that the rest will come. It should come at once. We have ordered the forms held and can print more, but we cannot hold the forms long. The response must come soon.

From the returns on this great edition as far as it has been sent out we feel that it has done the cause a great amount of good already. It is a tactical move. It will hasten the glorious day of Socialism.

Send what you can for which to send the paper to the preachers. Also order bundles to distribute among the people where you live. Take a lot of these papers and go to the churches. Hand them out. You can get the paper in bundles of ten or more for one cent a copy. Now is the time to act.

Another Report from Boston

The People's Forum of Morgan Memorial seized the opportunity to hear Rev. E. E. Carr on his arrival from the Stuttgart Conference. This Forum is an afternoon conference where some great theme or reform movement is presented by a representative speaker and then is discussed by the people. It is a great clearing house of ideas and one of the most interesting meetings in Boston. Mr. Carr's theme was "Socialism and Christianity," and he satisfied both Socialists and Christians with his presentation. Some present who were neither demurred, but that only tended to make the meeting more interesting.

At night Mr. Carr preached on the Kingdom of God to the church-going people, and not one word of protest was heard, but words of approval only. Morgan Memorial people are sufficiently educated to understand this larger Christian conception of the Kingdom.

In some respects the best work wrought by Mr. Carr was in his great address before the minister's meeting the next Monday morning. Wesleyan Hall was filled with Methodist preachers, who listened to Mr. Carr with an intense interest and sympathy. At the close of the address Rev. Dr. L. B. Bates, father of ex-Governor Bates, rose and after declaring the message of the morning was the essential gospel for our day and must be proclaimed to the church, moved a vote of thanks to the speaker and requested that the program committee have this subject frequently brought before the preachers' meeting. The vote was passed unanimously. But those present were not content to stop with that. Short, stirring addresses were made from the floor, and a standing committee was appointed on Socialism and Labor. This committee has not been idle. Already delegates from the Methodist ministers' meeting have been appointed to meet regularly with the Central Labor Union. The Methodist laymen are aroused and have made this subject the consideration at the next meeting of the Social Union. Soon fraternal relations will be attempted with the Socialist leaders and organizations.

By no means the least benefit resulting from these meetings was the opportunity many of our ministerial and party comrades had of meeting with Mr. Carr personally and catching the contagion of his strong, earnest, cheerful personality. Mr. Carr will have a larger hearing the next time he comes this way. We hope it will be soon.—E. J. H.

The Boston Methodist Preachers' Meeting, after listening to Rev. Edw. Ellis Carr, editor of the Christian Socialist, on "Socialism," appointed the following commission on socialistic and labor propaganda: Rev. Drs. J. D. Pickles, E. J. Helms, and C. W. Blackett. Zion's Herald says: "We hope these good men will magnify their office in the effort to bring our church into closer sympathy with organized labor and socialistic organizations."—Northwestern Christian Advocate.

A Socialist Judge

Something new in America! A Socialist judge on the bench for three days! A Milwaukee judge of the district court, going on a hunting trip, called Carl P. Dietz, Social-Democratic justice of the peace, to occupy the bench till his return. For three days Comrade Dietz had the distinguished honor of being the only Socialist judge in the world, outside of Switzerland. While three days was not long enough to revolutionize our wretched judicial system, the humane conduct of Justice Dietz to the prisoners before the court excited comment. "Mild in the Penalties He Imposes Upon the Unfortunates Brought Before Him for Trial and Sentence," was the headline in one of our capitalist papers. "In accepting the duties of this office," said Comrade Dietz, "I realize that I must administer the laws as they are, even though they may conflict at times with the theories of Socialism. I am bound by the existing laws until such time as the Socialist party is strong enough to repeal them and enact new laws. But, of course, I shall interpret the laws with humanitarianism, taking into account the circumstances and surroundings of each defendant." One of Justice Dietz's decisions was very characteristic, in the case of some disorderly men and women brought before him. Instead of letting the men go free, and loading all the penalty on the women, the Socialist judge imposed the heavier fines on the men. This gave capitalistic justice such a jolt that she almost dropped the bandage from her eyes and took at last one unprejudiced look on the victims of society.

Comrade Carr's Report

Owing to a very stormy sea and to the fact that since landing in this country he has been lecturing constantly it has been impossible for Comrade Carr to write up his report of his work and mission in Europe. He will have this all ready for the next issue and from what we have heard of it we can assure the comrades that it will be exceedingly interesting.

His lecture at the Chicago Center held the audience in rapture for two hours. He will give substantially the same thing in the next issue.

The one regret about Comrade Carr is his condition of health. His old trouble seems to come back as he goes into lecturing and it is with greatest sadness that we are not able to report a restoration of his health. We are doing all we can to give him some rest and he will be kept under the best of care.—J. O. B.

Have a Home in the Michigan Fruit Belt

where apples, peaches, pears, plums, berries, small fruits and garden products of highest quality grow in profusion. Only actual homeseekers—Socialists preferred—need apply. For terms and general description address with stamp, F. E. Miller, R. R. No. 2, Kibbie, Van Buren Co., Mich.

The Frances Willard booklet is not all sold yet. Ten cents a copy; 75 cents a dozen; $2.50 for fifty; $4.00 a hundred. Fine propaganda material.

Milwaukee Socialists Practical

One of the Socialist members of the Milwaukee Metropolitan Park Commission, Comrade C. B. Whitnall, has suggested some capital ideas for the improvement of the park system. One is a system of neighborhood parks of about ten acres each, every park to contain "a library, open day and evenings, reading rooms, gymnasiums, bathing facilities, clubrooms and auditoriums." The Milwaukee Sentinel (Republican) is much opposed to this plan. While it recognizes Comrade Whitnall "as an expert landscape gardener and a forester of scientific scholarship," it declares that the report contains "so many visionary and Socialistic theories" as to be of little value. If Comrade Whitnall had only suggested automobile driveways, instead of arrangements for the benefit of the working class, he no doubt would have met the approval of the capitalistic Sentinel.

Wouldn't This Crush You?

The following letter illustrates the kind of people who do not like the Christian Socialist. The spirit of the letter is as bad as the spelling and punctuation which we reproduce. But we withhold the name "for charity's sweet sake":

The Co-operative Printing Co.:

Gentlemen Sirs you will please cancel the subscription to the so called Christian Socialist paper that some Fool had the audacity to subscribe for me to. I do not need a guardine yet and if i did and i was so weak minded that i would need a guardine i would have More sense then to read any thing called Socialist this paper is run under the name of Christian as a disguise to deceive the people why not call it the Anarchist Bladder and pull the mask off. *No* SIR i do not want your rotten sheet and i want you to stop it at once. Yours in disgust.

The Daily Socialist

Arrangements have been made whereby we are able to send you the Daily Socialist of Chicago and the Christian Socialist both for the price of the Daily as follows:

The Daily Socialist	$2.00
The Christian Socialist	.50
Total	$2.50

Can you think of any one in your neighborhood who might be induced to subscribe if you put the matter squarely before him? A sub. card will do it. Get five for $2.

You can help us do good by getting subscribers. Have you sent for those five sub. cards? They can be had for $2.

Look at Your Name-Tag

Look at the address-tag on your paper and see if your subscription is about expired. If so, please send your renewal at once and save loss at both ends of the line. Thus you will save us the trouble and expense of sending out notices, which cost a great deal in the aggregate, and you will also save yourself the loss of any numbers of the paper. Keep your subscription paid up ahead. It is best all around.

What Is Socialism? What Is Capitalism?

This is a fifteen page pamphlet containing "an address to religious people, especially to *clergymen*," by R. A. Dague, published by the Social-Democratic Herald, Milwaukee.

Comrade Dague always writes well. This address is clear and kind and is very convincing. It is a splendid pamphlet to hand to preachers.

7 20th Century Publishing Co. 7

FOR ONE DOLLAR
We mail you a selection from the
HUMBOLDT LIBRARY OF SCIENCE
or
7 complete books by
7 famous authors on
7 different subjects
7 dollars elsewhere

7 2 West 16th Street, New York 7

Items From Everywhere

Edited by George H. Strobell.

The Independence League, William Randolph Hearst's organization in league with Republicans in New York, marks the passing of a force that has delayed and hindered Socialist propaganda. There must be thousands who, jarred loose from their connections with the old parties by his stolen thunder, must find their real and final political home in the Socialist party.

* * *

The change the practice of medicine is undergoing was the keynote of addresses made by leading London doctors at the opening of the winter session of the medical schools connected with the London hospitals. The speakers said the day was coming when the doctor in private practice would disappear and be replaced by the public health officer, whose work would lie in the prevention rather than the cure of disease.

Dr. Ewart told the students that the profession was in the throes of a double crisis, economical and professional. He declared that the growing success in reducing the prevalence of disease and the growth of specialism had contracted the field of general practice, and the process was bound to continue. He said it was inevitable that the profession should become more and more the servant of the state. Henceforth its members must devote themselves to the culture of health, preventing instead of curing disease.

Other addresses of a similar nature were heard, one physician contending that things were moving toward the unique consummation of a calling by its own training and application destroying the very sources upon which it depended for its living.

* * *

The National Socialist party has granted a charter to a local in Honolulu, Hawaiian Islands.

* * *

Camille Huysmans, representing the International Bureau, said in a speech to the seventh Scandinavian Socialist Congress held at Christiania, September 8:

"You Socialists of the North don't need the resolutions of the International Congress. They bid you work for peace. But you have already done this by averting a war when the upper classes of Sweden and Norway fell out. They bid you strengthen the bonds which connect Socialists and trade unionists. But this result has been achieved in Denmark for a long time. They bid you win 'Votes for women,' and Finland has sent women to Parliament. Happy lands! You Socialists have leapt these international barriers, and Ibsen, Bjornson, and the late lamented Grieg have spread a Socialist leaven of culture all over the world."

The Socialists of Christiania have just opened a People's Palace which cost about $150,000, and which is headquarters for the Socialist party, the trade unions and the Socialist paper. There are six thousand members in the local party branch. The Palace is built around a great court which can be covered with glass and thus transformed into a great meeting hall for the Socialists of Norway. During the Socialist congress the second part of "Peer Gynt" was played to great audiences. A statute of Ibsen stands in a prominent part of the city. Hjalmar Branting is regarded as the leading Socialist of the North.

* * *

A special dispatch from Pekin says the Dowager Empress has issued a decree declaring the government of China to be a constitutional monarchy.

The reported change in the form of rule is the first departure from the absolute monarchical form of government that has ever taken place in China during thousands of years. The move is one of the most sweeping in point of historical importance in the history of the world. Four hundred million persons are affected by it.

If the constitutional government is carried out on the lines suggested by the commission, each of the eighteen provinces will have constitutions of their own, providing for an elective parliament with power to select a provincial government. The latter officer would be subordinate to the governor nominated by the throne. It was suggested that each province send a delegation to a central executive body at Pekin.

* * *

Local and municipal Socialist officials (in foreign countries) are numbered by tens of thousands, the latest notable victory being recorded in Rome, Italy, where twenty-four out of a possible twenty-nine Socialist candidates were elected.

* * *

The President of the British Constitutional Association, Lord Balfour, of Burleigh, is out with an hysterical address, declaring that Socialism is sapping "the central fact that has guided the evolution of the British nation from a condition of a mere savage horde to that of the greatest empire in the world."

All observers agree that the next general elections will be waged around the question of Socialism.

* * *

Local Racine, Wis., has begun the publication of a monthly paper entitled "The Index." They have subscribed for a page of trades union plate matter and a page of the Socialist plate matter, which aside from local notices of party activity makes up the contents. It is distributed gratuitously.

* * *

A local Socialist organization has been formed in Tonkin, French Indo-China, for the purpose of spreading Socialist ideas among the natives. Thus one more little step is taken toward bringing the Orient into line with the West.

* * *

Comrade Carl D. Thompson lately received the following notice in an Indiana capitalistic newspaper:

"Mr. Thompson is at home on that great and prophetic theme and speaks with the courage of his convictions that lends fire to his message. But 'The Fulfillment of Democracy' is more than a dream to him. He is seeing many of these dreams brought to deeds and these filmy cloud-stuffs condensed into raindrops. Thompson is a virile member of the legislature of Wisconsin and is in touch with some tremendous reform movements that are working to the salvation of a city of over 350,000 people.

"There is a splendid optimism in all that he says and the way he says it. He is a born actor, a fine mimic, but there is not a poisoned arrow in any of his shots, nor a sting in any sentence. His message is one great passion mingled with the power of achievement which distinguishes him from the grandstander or the man merely with a bleeding heart fluttering helplessly over the sorrows of the world."

* * *

"Blood is not too high a price for the freedom of the people," say the common people of Hungary, and these words afford a clue to the present spirit of the Hungarian proletariat. There the people are determined to have vote by ballot and universal adult suffrage, and at the present writing a general strike is in progress.

Current Literature

Edited by Rufus W. Weeks

Our comrade and my dear find, F. W. Frankland, of New Zealand, unites in himself wide knowledge and powers of clear thought and lucid expression to a degree I have never found equaled. He comes of a family famed in science, being a son of the late Sir Edward Frankland, who was an intimate friend and scientific colleague of Spencer, Huxley and Tyndall, and who was knighted for his achievements in chemistry; and our Frankland has attained distinction as mathematician and metaphysician. Such distinction implies powers of keen and unbiased analysis, and these powers he has also applied to the world-wide problems of man, and their inevitable logic has made him at once Socialist and Christian—a Christian Socialist. His favorite propaganda is the circulating of leaflets, and the latest he has sent me is so suggestive that I reproduce it here.

* * *

PRIMITIVE HUMAN ALTRUISM, AND SUBSEQUEQUENT ETHICAL DECLENSION.

(Being an extract from "May Day: a Pagan Panegyric," by J. Bruce Glasier, in the Labour Leader, London, for May 3d, 1907.)

May day is a pagan festival* It has never been Christianized like its sister festivals of the sun. May day comes down to us as an immortal part of the early world, incarnate in our would-be merry-making —the pulse of our far-back ancestors beating faintly in our blood, their rude primal joy stirring momentarily in our hearts and feet.

We should have had no May day at all had we been left to our modern selves. Our gaunt and grim civilization could never have imagined a thing so fair. Were it not that May day, arrayed in garlands and heralded with song, blithely hailed us in the dawn of our work to mark its advent, there had been no children's holidays, no galas in the field.

Yet, what if we were asked whether the paganism which gave us May day, or the civilization which has just given us Empire Day, would stand the cleaner and nobler in heart at the bar of judgment if ever a resurrection day of civilizations were to come? That, I think, is a thought that may be worth considering this May day, when our gatherings are over and the children are once again brought back from the pagan fields to the stony tracks of our highly civilized cities.

Alfred Russell Wallace, in his "Wonderful Century," informs us that the world has made more progress in knowledge, invention, and industrial appliances during the past century than during all the previous centuries of the world's history. But if the mere acquisition of knowledge and invention were compelling factors in the social and moral progress of the world, his statement would have gone further; he would have said that the nineteenth century exceeded all previous centuries in the happiness and physical and moral grandeur of its people. Yet, so far from saying that, Mr. Wallace expressly declares that with respect to social and political improvements virtually no general progress was made at all during the past century.

Nothing can disguise the meaning of a fact like this. In another of his books—his "Malay Archipelago," I think—he tells us of a quite untutored tribe among whom no case of murder or other crime has ever been known, and he contrasts the moral and social beauty of their lives with those in civilized Christian States.**

Here, too, is a startling admission by Mr. C. Napier Bell, who lived many years among the Indians of Central South America. In his book "Tangweera," in which he gives an account of his experiences, he says:

"We call these people savages, but it is impossible to deny that they lead a happier life than nine-tenths of all civilized men and women. There is among them a remarkable absence of crime; they are cheerful and merry, sympathetic and kind to each other."

Volumes of testimony of a similar kind respecting many so-called savage peoples might be quoted from the writings of unprejudiced travelers. *There is, indeed, a remarkable turning of the tide of opinion among sociologists in favor of a new and more favorable estimate of past and present uncivilized communities.* Elisee Reclus has gravely expressed doubts as to whether the present stage of social evolution among civilized peoples is not, in many essential human aspects, *beneath*, rather than *above*, the stage of many primitive peoples.

NOTES, BY F. W. FRANKLAND.

*There is much evidence—as, for example, in the May-pole dance and in the enthronement of a "May-queen," reminding one as this latter does of an ancient and now all too pathetic Japanese *Yoshiwara-rite*,—that the festival dates back to a period when the innocent and Eden-like structure of human society was of such a type as to shame (by contrast) the relative impurity of all "civilizations," ancient and modern.

**In view of the enfranchisement of the manual wage-workers over large and important areas of the earth's surface, this statement is seen to be too sweeping. Still, it is obvious that social and political improvement has not been *the* feature of nineteenth century progress. It has been eclipsed by that extension of scientific knowledge and that perfecting of technics which (as indispensable to a future human mastery of the Cosmos) are no less necessary to the bringing in of Everlasting Joy.

Comrades of the Cross

We cannot begin to mention in this column all the orders for the Baptist Special. They have been coming in every mail. Bundle orders from five copies to five hundred, and some sending in lists of names with money to pay for them. We trust this stream of orders will continue till we must print the biggest number that we have ever printed of any special edition. The Episcopal Special r[illegible]ed 35,000 and the Baptist Special should not be less than 50,000. We need many more donations and orders to accomplish this.

* * *

"The Baptist Special is a grand propaganda sheet and should receive widest circulation." So says a comrade from Michigan.

* * *

E. B. Johnson, of Kansas, renews his subscription and says: "It is the greatest pleasure I have to read the CHRISTIAN SOCIALIST."

* * *

H. M. Coon, of Indian Territory, presented the Methodist ministers with the Baptist Special while they were attending their annual conference in this city. He thought it would do them some good even if it wasn't a Methodist edition.

* * *

Jas. O. Davis, of Pennsylvania, has just sent us another club of subs. The loyalty and perseverance of our Comrades of the Cross give us inspiration to strive for greater results.

* * *

A. L. Clampitt brought us a breeze of good cheer from Missouri when we opened his letter and read: "Please send me ten sub. cards and renew my subscription. I can't do without the best religious paper in existence." This comrade proves his sincerity by his works.

* * *

Eugene Crane, of Indian Territory, sent us an order for one hundred and ten of the Baptist Special ordered by his local. Hundreds of locals could do the same if they would. We hope our readers will suggest this to their own locals. The moral effect of distributing the CHRISTIAN SOCIALIST will do the members of the local great good as well as the people to whom they are given.

* * *

Mrs. Robt. Miller, of New York, a brave Comrade of the Cross, sends in an order and tells us how she knit socks to get the money. She says: "You see, my rheumatic fingers will have to knit many stitches for the fifty cents. I am only too glad to help the cause in any way that I rightfully can." How great the reward should be for this beautiful soul!

* * *

Mrs. B. M. Etheridge, of Richmond, Va., sent us her sub. and writes: "I saw for the first time your publication, the CHRISTIAN SOCIALIST, circulated here during the recent General Convention under head —Protestant Episcopal edition. My understanding of Jesus' teachings and missions on earth, has long been just what I find in your paper, and to say I am delighted over such evidence of progress in right thinking, but mildly expresses the joy of my heart."

* * *

Our soldier comrade of the West, J. F. Linville, is so wrapped up in the welfare of the CHRISTIAN SOCIALIST that he sends us his dollars frequently and surely at a sacrifice. Thought infirm, his enthusiasm warms our hearts and we wish, oh how we wish hundreds of Socialists who are more able than he would manifest the same spirit. Then the CHRISTIAN SOCIALIST would have ample support for its great work.

* * *

A prominent journalist in the East sent us the following letter: "Gentlemen: Your special Baptist edition interests me very much. Although I am not a Socialist, I am deeply interested in the questions you discuss, and I hold in very high admiration my friends, Prof Rauschenbusch and Dr. Leighton Williams. If you will send me three hundred copies of this edition I will be pleased to place them in the hands of the leading Baptist laymen of this vicinity."

The Anger of the Sea

(Editorial Itinerary by E. E. C.)

The good ship Majestic left Southampton, England, at ten a. m. Wednesday, October 16th, crossing the Channel to Cherbourg, France, for more passengers to America. Scarcely had we left the harbor before a strong gale was driving a heavy cross-sea against the ship whose rolling soon humbled the pride of most of the passengers. I did not suppose Old Neptune's playful humor could so quickly and completely reduce a thousand people to wholesale helplessness. The bad reputation of the English Channel, which had been quite modified in my mind by the calm, delightful passage from Dieppe to New Haven which I had formerly enjoyed, was now fully justified. Its treatment of the Majestic passengers was relentless and shameful.

A Precipitate Retreat

My courage was sufficient for the rough sea, but the miserable people soon made the deck unbearably nauseous and I retreated precipitately to my room where, lying quietly in the berth, it was easier to endure the eccentric and undignified pranks of the frolicsome ship.

After seven hours of misery the people found unspeakable relief from the sickening rolling of the vessel and the nerve-racking vibration of the engines in the quiet haven at Cherbourg. But only for an hour. And no sooner were we in the Channel again that conditions were worse than before. The winds and waves grew fiercer, the ship rolled more wickedly and the people suffered terribly. Not one in ten was able for supper, but I was among the faithful few. It was a "nasty" night and by morning practically the last passenger was answering the imperative call of the sea.

At Queenstown, Ireland, where our last passengers embarked at three o'clock Thursday, we obtained a little rest and then the Majestic began her long race across the ocean against wind and wave. And long before we saw the last of the Irish coast our brave company was ruthlessly cut down again by hundreds. There was no respite.

A Frightful Week

During six days out of nine the sea was too rough, the spray too drenching, the wind too fierce and cold, or the waves were breaking too dangerously over the sides to permit any but the bravest to be on deck and none cared to stay there long. And sometimes no one was permitted on deck because of the monstrous waves.

On the way to Europe I complained because the Potsdam did not "respond more to the sea." She rolled a little, to be sure, but in such a slow, dignified way that one scarcely realized the motion. Not so with the Majestic. She rolled and plunged like a playful porpoise; she strained at every joint and creaked in every shivering timber; she groaned and throbbed and shook; and when she was "a kickin' up 'er 'eels," as I overheard a steward say to another when her propellers were running wild above the sea, she rattled, jolted, thumped and thundered like a thing possessed. Yes, the Majestic "responded to the sea,"—and so did her unhappy passengers.

On Friday the gale was so strong that the ship lacked seventy miles of her average speed. Saturday was but slightly better, and Sunday was far worse, so bad, in fact, that all passengers were ordered below for safety.

Neptune's Exhibition

But I did not go to sea to hide in the cabin while Neptune's exhibition was in progress. Therefore, I slipped out and, like Cassabianca, stood alone, but not on the *burning* deck, "whence all but him had fled." Clinging to the iron railing outside the first cabin I struggled forward to where the titanic battle of the stout ship against the stormy sea might best be seen.

The wind tore wildly through the rigging, hissing, howling, rattling, shrieking, wailing, roaring like a thousand demons seeking prey, carrying floods of icy spray with every gust which drenched the decks in all directions. From the hurricane deck the water flowed in streams though there was no rain; on the main deck it ran three inches deep from stem to stern and once we shipped a sea which rushed in torrents three feet deep along each side of the lower deck for four hundred feet, playing havoc with all in its course, till it found an outlet near the rear of the vessel.

Meanwhile I found partial shelter behind a strong canvas put up for a windbreak at the front of the first cabin where I clung to an iron post struggling for breath and watched the show.

The waters rose in mighty ridges, sullen, grey, rushing across the sea. From every wave the fierce wind tore masses of spray which it hurled high in the air and drove furiously along until the whole ocean seemed covered with a whirling, blinding snowstorm, beneath which the mountainous waves, each covered with angry foam, rose and fell and charged tumultuously.

The Ship's Conduct

The ship strained, staggered, reeled and plunged. She rolled over under the force of the wind until one feared she would capsize, shipping floods of water. Sometimes her prow was lifted high as if she were climbing the clouds, and as the huge wave rolled beneath her she almost balanced amidships with h[illegible] ends out of the water, then she would plunge forward down the foaming hill of waters, plunging her nose into the oncoming sea, hurling the water fifty feet into the air and continually flooding the forward decks. As she lunged forward her stern would lift high above the water leaving the great propellers running wild in the air shaking the ship like an earthquake and causing the feeling that she was sliding roughly down a hillside corduroyed with logs. And every time she plunged thus from the "tenth" wave, each of the twelve hundred passengers, wherever he had taken refuge in the ship, held his breath and caught hold of something to keep himself from slipping into the bottomless pit. And at such times, from dining rooms and kitchens, in spite of table guards, could be heard a crashing avalanche of dishes, and from all parts of the ship the falling of all that was loose.

Waves Above Us

As the great waves came rolling on they appeared twice as high as the ship, but she boldly plowed into them, splashing huge volumes of water to right, left and upward, making a path for herself in the seething billows and riding the ridge as if it were a mighty steed. As the parted wave rushed on it rolled far above the ship on either side while she sped safe in the trough she had made; and as the wave, after lifting her stern high in the air came to the end and the vessel dropped down into the trough in front of it, the water rose behind in a boiling, mountainous mass of green, white and sullen grey three times as high as the vessel—but its chance to harm was lost, as we were speeding safe from its power. And, as if in glad defiance at the monster which had lifted them from their proper element, when the wild propellers fell thumping and thundering into the wave they splashed great columns of water toward the sky.

It was a great day for me. My wet garments were easily changed, but the pictures and impressions of that angry ocean will endure upon my soul forever.

A Shocking Surprise

Toward noon we ran out of the worst of the storm and a few people ventured up, though the wind was still rough and cold, the spray flying fiercely and the decks wet and slippery.

Two young members of the ship's orchestra were particularly daring and frolicsome, risking the flying spray between gusts of wind, pretending to slip on the deck and fall while holding to the safety ropes and acting the "smarty" in general for the entertainment of the passengers. One of them in particular had played his part with great bravado when, all at once, while he looked the other way for one moment in his glee, a great wave broke against the ship twenty feet below him, a column of ice-cold water large as a barrel rose ten feet above his head and crashed down upon him with shocking, chilling, crushing force.

For the moment he was utterly obliterated. The shock, the cold, the weight, the surprise, almost paralysed him, but with one wild yell he instinctively tightened his grip upon the rope until the terror was past. Then with the laughter, yells and handclapping of the spectators in his ears, like a half-drowned rat, he quit the stage for a change of costume and was quite subdued and gentlemanly afterwards.

Other Storms

The lessening of the gale was only temporary. Toward evening we ran into another bank of clouds and bedlam broke loose again. That night was the worst of all. It was a cross-sea and so terrific that the course of the great ship had to be changed to prevent her swamping. It was too dark to see anything from the deck even if such an attempt had been permitted. We could only feel it from below. Everybody on the ship seemed awake and talking through that tumultuous night.

Other storms followed, bad enough to keep the passengers on a nervous strain on account of the rolling and plunging ship. The New York Tribune said, no doubt getting the statement from the ship's officers, that this was one of the very worst passages the Majestic has had since she was launched eighteen years ago.

The steerage passengers were unable to get out for five days on account of the flooded decks. Their sufferings were frightful. And most of the others were sick in bed nearly all the time.

But the last two days were comparatively good though cold. And we arrived safely at New York, one day late on account of adverse winds, glad to escape our long confinement and especially glad to set foot once more upon the soil of Uncle Sam.

Meetings in America

(Editorial Itinerary by E. E. C.)

Never was storm-tossed traveler more happily welcomed than I when landing at New York, October 24th. It was expected that our dear Comrades Weeks and Strobell would be at the pier, but to see Mrs. Carr there also—the su[illegible] was absolute, the job complete. And what words can ever express the gratitude we feel toward all the loving comrades who have had a part in the priceless and utterly unexpected blessings that have come to us this summer!

After two days of blissful fellowship with wife and friends the call of duty led to Boston where Rev. Dr. Helms had arranged a meeting at (his) Howard Memorial Church in connection with the Peoples' Forum, a sort of "free for all" meeting, where the livest issues are discussed each Sunday afternoon. I gave them "Christianity and Socialism," and the discussion following was very spirited, Atheist, Catholic, Protestant, Socialist, anti-Socialist and almost every other view being represented. At night in much weariness I tried to preach a Socialist sermon to Dr. Helm's regular audience.

But the meeting which gave us all the most joy and inspiration was

With the *Methodist Preachers*

on Monday morning. I know the preacher thoroughly and I believe in him—on the average; and I would rather talk Socialism to preachers than to any other audience. They are easy to win because they are men of high ideals and deep conscientiousness. Comrades, please don't forget the preachers' meetings when I come along!

Our dear old friend, Dr. Cooke, with whom I had a delightful visit, Dr. Helms, Dr. Bisbee and others, seemed greatly delighted with the meeting. The good work of these brethren and others had well prepared the way for a hearing so favorable.

The Reception at Amity

Returning to New York it was my honor to attend a reception arranged for me at Amity Baptist Church under the joint auspices of the Brotherhood of the Kingdom and the Christian Socialist Fellowship. Here Mrs. Carr and I were rejoiced to meet many of the friends whose loyalty has made the CHRISTIAN SOCIALIST possible, some of them for the first time. It was an occasion of especial delight to us because a branch of the Christian Socialist Fellowship for New York City was formed with the most hopeful membership, a report of which appears in another column.

The brave, free stand taken on all great questions by Rev. Dr. Leighton Williams, pastor of Amity Church, is an honor to him and an inspiration to multitudes near and far. He is doing what will make his church historically famous in years to come, and doing it with such loving kindness, broad charity and rational method that even his opposers must revere him. We all feel under special obligations to him, to his church and to the members of the Brotherhood of the Kingdom who so cordially opened their hearts and assisted in the reception and in the organization of the Fellowship.

On the Road Again

The next morning Mrs. Carr started for Chicago and I started on the lecture trail, stopping at Phillipsburg, N. J., where I told them "Why We Expect Socialism Soon." Thence to Nanticoke, Pa., and then to Sayre at each of which "The Failure of Capitalism" was declared. At all three of these cities loyal comrades are working and sacrificing for Socialism. Their devotion keeps the work moving. And there has been nothing so grand since apostolic Christianity as the consecration of many Socialists to the cause of human emancipation. Their hope is as large as human need and their love calls out all their powers.

One of the richest pleasures of the way was a visit with our general secretary, Prof. Ward, at Rochester, N. Y., which afforded us an opportunity of getting better acquainted and of talking over many problems. He is doing a great work there, constructive work, which will help educate and practically prepare the people for Socialism.

Again at Buffalo

Comrades H. C. Bangert and Rev. Frank Blessing had arranged a splendid meeting for me at Buffalo in the Second Universalist Church; and, though I was almost too sick to stand, the audience was so inspiring that the comrades say the lecture was O. K. As Debs says, "It is the *audience* that makes the lecture" anyway.

Another Preacher in Line

At Erie, Pa., I was entertained at the delightful home of Rev. Thos. P. Byrnes, pastor of the Unitarian Church, who is an out and out Socialist, a member of and frequent speaker for the Party, who gracefully presided at the meeting.

Prof. Kirkpatrick made a grand speech and then I gave "The Failure of Capitalism," closing about 11 p. m. with the audience still there, awake and so enthusiastic that I was asked to speak the next night, which I did, to a full house, and am requested to come again. No wonder I like the Erie comrades.

Home Again

A return date at Fremont, Ohio, where Comrades Stalb, Anderson and others loyally keep things going, and then an all-night ride home to lecture on "Socialism and Religion in Europe" for Comrade Bentall at the Chicago Christian Socialist Center. Thus ends a journey of more than ten thousand miles over rivers, mountains and seas, through America, Holland, Germany, Switzerland, Italy, France and England. There was no rest for me on the way, except the ten days at sea going over, and my brain is still weary and sometimes on fire; but I am richer in knowledge of men and countries, in visions of the world's greatest painting, sculpture and architect[illegible] and in faith in our glorious world-wide [illegible] movement. Next issue will contain a rep[illegible] cialism and Religion in Europe and wha[illegible] plished for the Christian Socialist F[illegible] work there.